586 In most cases the husband and his parents-in-law try to continue their relationship despite the breakup. If the woman persists in not wanting to go back to her husband despite the pressure, the entreaties, and even the curses of her family, the parents substitute a sister or relative (bankitsa) for her, unless, of course, no relative is available. For in that case they must resign themselves to the restitution of the bride price and a permanent dissolution of the relationship. No new bride-price payment is made for the substitute, as the original bride price is valid for the new union, as we have explained in Chapter III, Article IV.

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Finally, there is an exception to the general principle: there is no restitution of the bride price if for some reason there is equivalent compensation of some sort. Nowadays this exception is seldom encountered, as will be apparent from the following details: for example, such an exception occurs if the right of ikakelo has been exercised, or if the wife of one of the relatives-in-law has been seized. Even if the amount of one bride price is larger than the other, the excess is not returned. Nor is there any obligation to restore the bride price if the wife has been reduced to slavery or has been killed. There are also the cases of the dissolution of marriage cited in Chapter V, Article IV, 2, no. 2, example 17, and in Chapter VI, Article V, 4. If the breakup caused a war and the number killed on each side was considerable (three, five, six corpses), the matter rests there; when the families of those killed have been indemnified, there is no more talk of reimbursement. Occasionally, an influential and rich man who at the same time was spiteful or excessively proud, would take up arms a second time. He claimed that he would not stop until he had the bride-price valuables in his hands. Such behavior met with disapproval everywhere, and even [illegible] own family tried to stop him. If the opposing clan was sufficiently strong and stubborn in the struggle, the husband obtained nothing at all. But the desire to get revenge or to be famous as a warrior sometimes caused a man to scorn financial losses. Finally, according to the notions of our natives, a case of enmity between two clans (which we have cited in relation to a woman's application for refuge) should be included in the category of compensations.

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